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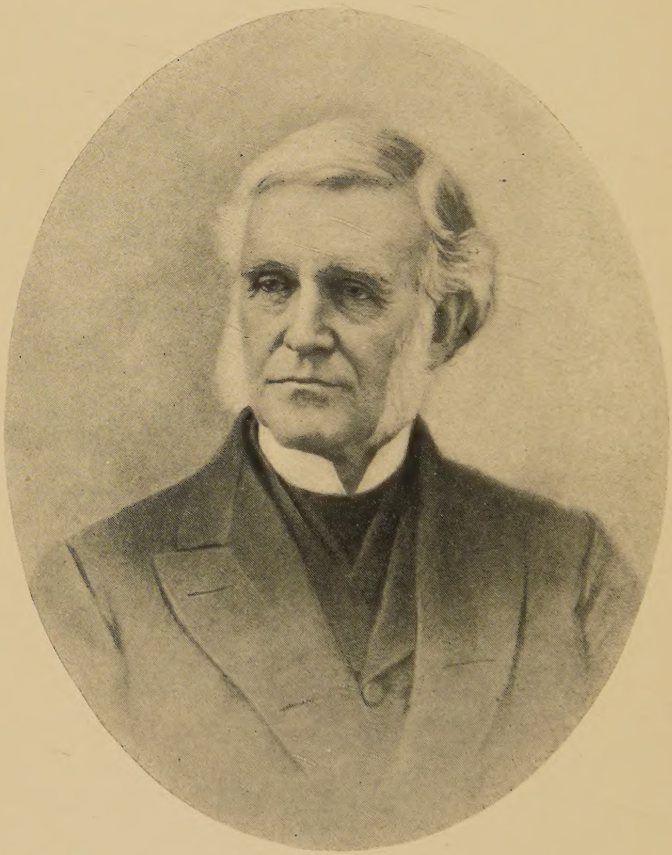

George Edward Day.

Yale Divinity Quarterly.

Vol. II. JANUARY 1906. No. 3.

George Edward Day.

1815-1905.

Memorial Address by Prof. Edward L. Curtis at the Yale Divinity School, December 17, 1905.

ON Sunday evening, July second of this present year, fell asleep the Rev. George Edward Day, D. D., Professor-emeritus of the Hebrew Language and Literature in the Yale Divinity School, in whose memory and to whose honor we are assembled here this afternoon. Prof. Day was born March nineteenth, 1815, and thus over ninety years of life were allotted to him, and it is a pleasure to relate that until the painful accident of breaking a limb, whereby he was confined to his room during the last fifteen months of his life, that his strength and vigor remained almost unimpaired. Of him it might have been said up to that time, as of the great lawgiver of Israel, that his eye was not dim nor his natural force abated, for, on the day of his mishap he read a paper before the New Haven Association of Congregational Ministers.

His boyhood and college and seminary life were passed in New Haven, and also his last thirty-nine years; hence it might seem more fitting that one who was to the manor born should speak of him on this occasion and not one who had known him only during the fourteen years preceding his death: but President Dwight has already published a beautiful tribute to his worth, and my colleagues in the faculty thought it proper that one of the younger generation should honor his memory, and asked this service of me, and I confess a real pleasure in my task, because I had a strong affection for Prof. Day. He drew me to him by his kind and genuine spirit and by his profound loyalty to me, his successor in the chair of Hebrew.

Prof. Day was the son of Gad Day and Roxanna Rice. He was born in Pittsfield, Mass., but the family moved, in his early youth, to New Haven. His father was a descendant of Thomas Day, the son of Robert Day who emigrated from Ipswich, England, in 1643 and was one of the first settlers of Hartford. I mention these genealogical facts because of Prof. Day's interest in them. When a young man he compiled a list of the descendants in the male line of his ancestor, Thomas Day, which was printed in 1840 and then again in 1848. President Jeremiah Day of Yale College belonged to the same family.

As a boy Prof. Day seems to have been, if not singularly precocious, yet a lad of more than usual promise and aptitude for study. He entered Yale College at the early age of fourteen. It is true that the requirements for entrance in 1829 were far less than at the present time. In Latin only were they approximately the same as now ; in Greek much less ; while nothing in the modern languages and in mathematics beyond arithmetic ; and nothing in English except composition and grammar, were required. The college course of study was also meagre compared with that of the present, and the young student Day felt its meagreness ; and, since no German was taught in college, having found some one in New Haven competent to give instruction in that language, he persuaded some of his classmates, among them the late Prof. Dana, to join with him in its pursuit, and thus while a lad he laid the foundation for his later studies in German theological literature and revealed the linguistic bent of his mind.

After his graduation from colleges came to Prof. Day what he told me was one of the greatest disappointments of his life. He had expected to teach in a classical school in Utica, New York, when, if I remember his statement correctly, the school for some reason was given up and he was obliged to look elsewhere for employment. This led him to take a position in the New York Institution for the Instruction of the Deaf and Dumb, where he remained two years and became much interested in this work. The confidence which he inspired at that time, when only little more than a mere youth under twenty-one, is a high testimonial to his ability and character ; for although he remained in the institution only two years, yet when he was visiting Ger-

many some ten years later, he was delegated by the board of directors of the institution to examine the schools of Germany for deaf mutes and to make a report upon their principles and methods of instruction, with a view especially of determining whether pupils should be taught to communicate by articulation or by signs. He did his work most thoroughly and well, sending back a report of some 140 octavo printed pages, which was so valuable and highly approved that when again, in later life, in 1859 Prof. Day was going abroad, he was asked again to study, in a similar way, schools in Holland and Paris. A printed report of over forty pages gives the result of these second investigations.

After his connection with the New York Institution for the Instruction for the Deaf and Dumb, Prof. Day entered upon his theological studies, spending three years in our Divinity School. So fine was his scholarship that immediately upon his graduation in 1838 he was appointed an instructor in Biblical Literature in the School. It was at this time that in his ever present Christian zeal and desire to help the unfortunate, he taught the Amistad captives, a company of African slaves, who on a Spanish slave trader had successfully revolted against their captors and brought the vessel to the United States, and pending the negotiations between Spain and this country for their return to Africa, were detained for some time in New Haven. Forty years later Prof. Day had the pleasure of welcoming a Christian African lad on his way to Fisk University whose mother had been taught by one of his old African pupils.

After completing his term of service as instructor in the Divinity School on December second, 1840, Prof. Day was ordained to the Christian ministry as pastor of the Union Church and Society of Marlboro, Massachusetts. The sermon on that occasion was preached by Dr. Leonard Bacon, and the young man, only twenty-five years old, was consecrated, after the prayer, with the old hymn which reads :

O touch his lips with living fire,
Let holy love prompt each desire,
Around him shed the light of truth
That he may guide both age and youth.

Grant him to soothe the widow's grief,
To mourning orphans give relief,
To bind and cheer each broken heart,—
To every soul thy love impart.

Long may his life be spared to guide
Thy flock the living stream beside ;
And when we all life's vale have trod
May priest and people rest with God.

And the admonition of this hymn Dr. Day realized for the term of seven years at Marlboro. His people never forgot his fidelity as a Christian pastor and when some fifty years later the church received from him a handsome copy of the Revised Bible, the moistened eyes of the aged members gave testimony to the large and warm place he ever held in the affections of his people.

His pastorate was signalized by no extraordinary events. Only two seem to have made a deep impression upon the present clerk of the church. These were two days of fasting and prayer, one occasioned by the death of President William Henry Harrison, and the other voted on account of the low state of spirituality in the church as evinced by the lack of the revival of religion that neighboring churches were enjoying. This latter appears to have done much good, since quite a large number shortly after united with the church on confession. A sermon preached also upon the day of the annual state fast in 1842 was published by the request of the congregation. In this Prof. Day gave expression in no uncertain terms to his abhorrence of African slavery.

From Marlboro he was called to the Edwards Church at Northampton, Mass., where he had a delightful ministry for three years and is today held in tender remembrance by the few of his old parishioners now living. One of these writes of him under recent date : " He was dearly beloved by the Edwards Church as a spiritual, faithful, devoted pastor and preacher. He was one of the most genial of men, sympathetic and won the love of old and young and entered into the home life of us all as an old friend. After he left and as long as he lived he kept up his real interest in our welfare, and he left with a love which followed him all his life."

During the days of the ministry at Northampton the gold fields of California were discovered and we have a printed copy of an address of Prof. Day's to a mining company that went from Northampton to California, who, before they left home, "desired that the counsels of God's Word be brought before them and the protection and blessing of heaven be invoked on their behalf." This was the temper of the life of New England fifty years ago. Religion was a concern of every home and household. Prayer was invoked upon every enterprise. Man's eternal destiny was a subject of no less thought than his temporal welfare.

In such a state of society and religious feeling Prof. Day filled the ideal of a pastor and preacher: but his larger life-work was to be found in the sphere of theological teaching. By instinct Prof. Day was a scholar. The real passion of his soul was for learning and he never flagged in its pursuit while either at Marlboro or Northampton. During his service in the former place he spent some months abroad in theological study; and at the latter this vivid picture in printed reminiscences has been left of him in his study: "There he sits by the hour patiently plodding, with careful fingers removing daintily the earth from around some Hebrew root of verb or noun to find a priceless gem, the exact shade of sense and beauty to enrich his sermon and his people next Sabbath." No wonder then that Prof. Day the scholar was discovered and that the call in 1851 came to him to be the Professor of Biblical Learning and Literature in the Lane Theological Seminary of the Presbyterian Church at Cincinnati, Ohio. There he was the successor of the Rev. Calvin E. Stowe, D. D., the husband of the author of *Uncle Tom's Cabin*. Prof. Day was then in his prime, just 36 years of age, and entered at once with enthusiasm upon his work. The field of his instruction was a broad one: the exegesis of both Old and the New Testament; the drill of students in both Greek and Hebrew. But while he thus was obliged to perform the work now ordinarily assigned to two or more professors, he filled his position so well and won such distinction as a teacher and scholar that after a professorship of fifteen years he was called to the chair of Hebrew Language and Literature at Yale. Marietta College also worthily conferred upon him in 1856 the degree of Doctor of Divinity.

In this connection it may be well to speak of Prof. Day as a

teacher, giving the testimony of one of his old pupils at Lane*, who says :

"The first impression he made upon his students was that of one who had carefully, patiently, skillfully and thoroughly studied the lesson assigned, and had obtained a knowledge of every fact, even of the minutest detail, which ample time and the best employment of all available sources of information and helps could furnish. His pupils at once reached the conviction that the best mental labor of which they were capable would be expected of them in every task assigned. All hasty, inadequate, and slipshod methods of study were to be avoided. Christian earnestness and honesty, as well as all possible skill, must characterize them as students of God's Word.

For success in instruction Prof. Day made appeal to the ordinary rewards of scholarship, but relied ultimately upon the higher spiritual motive of being true prophets. The message of God to men, which his pupils were to proclaim, was set forth in the signs and symbols of the original languages of the Scriptures. Hence there was a sacredness in the material of their work which attached to no other subject of human investigation and which demanded thorough and reverent study.

Stores of knowledge and skill in speech, however, were not all that one needed. Genuine piety was shown to be absolutely essential to the minister. In morals he must be faultless, in manner also he must be attractive, and his personal appearance must be carefully attended to. In their immaturity students sometimes failed to see the necessity of Prof. Day's thorough and minute attention to their habits and were disposed to regard him as unduly particular and fastidious, but in riper years they came to a fuller and more grateful recognition and approbation of his Christian fidelity and kindness."

All of these traits of fidelity and competency thus so well described Prof. Day maintained in his later instruction in New Haven.

At Cincinnati, apart from his teaching, he rendered much general service both in the theological seminary and in the community at large. In 1859 he went abroad with a special com-

*Rev. A. S. Dudley, Morrow, Ohio.

mission to purchase books for the seminary library, and he also founded "The General Theological Religious Library of Cincinnati," which started with a subscription of $11,000, and is now incorporated in the public library of the city. In 1863 he founded the *Theological Eclectic*, a magazine designed to furnish the American clergy with selections from the best foreign periodical literature at the lowest possible cost. This valuable publication, finally merged into the *Bibliotheca Sacra*, was continued for seven years and represented much self-sacrificing editorial work on the part of Prof. Day; and as one now looks over its pages and observes the stimulating and interesting character of material selected by Prof. Day, one cannot refrain from wishing that the periodical might have been continued to the present time. Even to-day the old numbers have much value to the student of theology in showing how many theological questions once live and burning have ceased to be of interest, and how many of the views of the Church, especially those respecting the form of the inspiration of the Scriptures, have changed. Students of a more recent date at Yale were inclined to smile sometimes at the cautions and warnings of Prof. Day. The wonder, however, in view of the drift and conclusions of the thought with which these students were confronted compared with the orthodoxy of forty years ago, is not that Prof. Day uttered words of caution and warning, but that he did not strenously oppose teachers of the new views, and that he did not, reveals his beautiful irenic temper and disposition.

The life of Prof. Day after he came to New Haven in 1866 was bound up in that of our Divinity School. He entered at once as a co-laborer with President Dwight, Professors Fisher, Hoppin, and later Professor Harris and acting Professor Bacon, into the great work of rejuvenating and upbuilding the Divinity School. Shortly following his advent, its growth in students and material resources was very marked. The school in 1867, at the close of Prof. Day's first year of service, graduated a class of only five, while eight years later it graduated the largest class in its history, numbering forty-five, and during these years also its present handsome and commodious buildings were erected and its endowment funds were largely increased; and in all this work Prof. Day contributed his share of labor. As President

Dwight has gracefully said: "The call to the Professorship of Hebrew in our Theological School was given to him at a critical period in its history, when the change from the old life of the school to the new was not fully realized, and when special gifts and forces were needed in its officers, not only in their appropriate sphere of instruction, but equally in other lines of effort. A renewed creation of the School was demanded and men who were adequate to the work were required. In the review of the years the associates with Professor Day most gratefully acknowledge the value, as well as the generous and self-sacrificing devotion of his service to the cause which was so interesting to them all. No one who knew him at that period could question his ability, his wisdom or his faithfulness in the work which fell to him to do. The Divinity School of the future will owe in all future a debt of gratitude to him—a debt not fully to be recognized by those who are in its membership because it pertains to a part behind their own experience, but which will nevertheless be measured in no inconsiderable degree by the privileges which they enjoy."

No less heartily did Prof. Day enter likewise into the life of the community of New Haven, his old home, and into that of the Congregational Churches of Connecticut. He strove to bring these latter into close fellowship with the Divinity School and he set before him the goal to preach in every Congregational pulpit in the state and thus to deepen the interest in the Divinity School. This labor was fruitful in attracting to the school one or more of its most princely benefactors. Prof. Day was also always an active member of one of the Congregational Ministerial Associations of New Haven and his last public service as already indicated was that of reading a paper before the New Haven Association.

It was also during the period of his connection with Yale that he performed his most notable literary labors, contributing articles to Smith's Bible Dictionary, translating a portion of the Lange Commentary on the New Testament and Van Osterzee's Biblical Theology of the New Testament, and editing Oehler's Biblical Theology of the Old Testament, and especially contributing to the American revision of the English Bible. He not only was a member of the American Committee of Revisers from

the time of its organization in 1871, but served as the Secretary of the Old Testament section during its entire existence.

Another beautiful piece of work by Prof. Day deserves also special mention. He was greatly interested in tracing the landmarks of the Pilgrim settlers of New England in their former homes in England and Holland, and it was largely through his influence that the tablet in commemoration of John Robinson, the pastor of the Pilgrim church in Holland, was set up in his old church in Leyden by the Congregational Church of this country.

In 1886, when Prof. Day was already seventy years of age, it was felt that he should be relieved of some of the burden of work in the class room and his classes in Hebrew were assigned to Prof. W. R. Harper, who had just been called to the Woolsey Professorship in Yale College: but Prof. Day, though freed from one line of toil, almost immediately entered at his own initiative into another. Although continuing to give some instruction and being the presiding Dean of the Divinity School, he founded in 1891 the Historical Library of Foreign Missions and proceeded to devote himself to its upbuilding, and gathered for it and catalogued at his own expense some eight thousand volumes, and made provision for its housing and maintenance in his will. This library will be his most permanent memorial and illustrates his clear-sighted sagacity in seeing the need of just such a special collection of books for the future historian of missions, and his generosity in providing for its foundation at his own initiative and his intense interest in foreign missions, because his earnest hope was that through the influence of this library many young men would be drawn to the foreign field.

I have thus brought into review before you in brief outline the long and busy life of Prof. Day. We see in him first and greatest of all—and no higher praise can be given to any one—the embodiment of a good man. Whether he is toiling as a youth in instructing the afflicted deaf and dumb, or whether serving as a pastor in a New England town, or professor in a theological seminary, he is always conspicuous through his painstaking service for others. This was his constant thought—to be of use in the world. Toil for self-advancement or promotion never seems to have entered his mind. His labors were always

altruistic. He sought out neglected fields of work and in this spirit, as well as through his scholarly instincts, he familiarized himself with the languages of Holland and Scandinavia. He took upon himself much of the drudgery of life. He served as a librarian both at Lane Theological Seminary and also here. He undertook the dull and toilsome work of compiling the catalogue of the Alumni of the Yale Divinity School and laboriously prepared for the printer catalogues of the missionary library which he founded.

Some have thought that he should have published more writings of his own. He might thus have increased his reputation as a scholar and won a certain local fame, but he felt that English readers would really be better served if he translated the work of master minds instead of making his own contributions, and thus, as already shown, his literary efforts were mostly of that character.

In his self-sacrificing labors he was drawn especially toward the work of assisting the needy, and thus sought to provide funds both at the Lane Theological Seminary and here for worthy young men of limited means. He encouraged also promising youth in general to seek an education. He met the late Professor W. D. Whitney when a young man in Northampton and counseled him to devote himself to the study of Sanscrit in which he became so distinguished. Prof Day's heart ever beat in sympathy for the young, and even in his ninetieth year, when confined to his chair and couch, he won the admiration of a lad of sixteen from his friendly discussion with him "on points of literary style." His loving-kindness impressed itself upon his pupils. This, as one wrote, never flagged, and another truly said, in summing up his character, that his own gentleness had made him great. This beauty of character was radiant in his own home where he was so beloved, and where with the co-operation of Mrs. Day so much of hospitality was shown to clergymen, missionaries and students.

But more than all else Prof. Day left upon one the impression of being a man of God. His mind in early years was moulded by Christian influences and forms of thought which at the present time have in a large measure passed away. Their spirit lives, but their letter is different. His youth and early manhood

were passed before modern science had given a general knowledge of secondary causes. Hence to him God was in very direct control of all things of life, and Prof. Day walked with God. The pious phrase upon his lips was no species of cant but an expression of a heartfelt reality. "Enjoy God and God alone," wrote an old pupil to him. "I used to see this in your countenance and it clearly showed you found enjoyment in God." And this was true: Prof. Day communed with God and had a deep and genuine love for his Saviour. His resignation during his last sickness was wonderful. No complaint ever passed his lips that he was helpless, unable to leave his room. With cheery smile he used to refer to his condition, using the phrase in reference to his Heavenly Father, "What Thou wilt, when Thou wilt and as Thou wilt," and thus he was full of contentment and brave unto the end; and so one Sunday evening with scarcely a struggle he passed away.

A noble, dear old man! It will be long before we see his like again,—his erect carriage, his sprightly step, his cheery word, his pleasant smile, in spite of the weight of fourscore and ten years, and his warm and loving heart which never left him. We do well to honor him and we can think of a great company that unite with us in this service, invisible beings of the land beyond: those whose ears were stopped and tongues tied, but who hear and speak now to tell us of his faithful instruction to them in signs seventy years ago: an assembly gathered of souls redeemed who learned of a Saviour's love from him at Marlboro and Northampton: and in spirit with us are a long line of Presbyterian ministers, both living and dead, whom he taught at Cincinnati, Ohio; and of Congregational and other ministers whom he taught at Yale. All these gladly join with us in honoring his name and memory. His unfailing goodness and genuine piety are enshrined in their hearts, and as we look back over his long and useful life we who are younger may cry out with the prophet of old, "The chariot of Israel and the horsemen thereof," and repeat our Saviour's words, "Behold an Israelite indeed in whom is no guile."

A SYSTEM OF ABBREVIATIONS.

PROFESSOR FRANK C. PORTER.

THE use of abbreviations is doubtless universal among those who do much writing that is meant only for their own eyes: those who give and those who take down lectures, those who make notes from books, those who use pen or typewriter in the preparation of sermons and addresses. Few however, I am convinced, realize how many strokes of the pen can be saved and how much one's working time can be prolonged by a good system and a set purpose in this matter. It is also evident that the general use of a common system among ministers is to be desired, both because it would give to each the benefit of others' experience, and because it would lighten the burden of correspondence among the initiated.

Since in a matter of this kind only experience has value, it may be well that I briefly recount my own. I took lecture notes during my seminary course in shorthand, and thoroughly liked the freedom it gave me. I found no difficulty in studying my notes, and could now read them with little hesitation. I have sometimes lectured and preached from shorthand manuscript. But I did not find that it became easy to take a sentence in at a glance, as one likes to do in rapid reviewing, or in the free use of a manuscript in public speech. A few years ago my attention was called to a system of brief longhand which two ministers of my acquaintance had used—substituting it for shorthand—both for sermons and in correspondence with each other, for many years and with complete satisfaction. Since then I have used this system, with some modifications, for all my notes and lectures, and I believe that I shall be doing a public service by introducing it to that large number of unsystematic abbreviators who, I may assume, make up the readers of the QUARTERLY. Perhaps thereis someone among them who possesses a more useful secret still, which this article may bring to light.

The system which I am advocating was published in 1857 by

Andrew J. Graham, the author of a well known system of phonography, in a little book entitled : *Brief Longhand : a System of Longhand Contractions*. By means of this system the author claimed that " the principal advantages of shorthand are secured without resort to stenographic characters, and with perfect legibility". The book has long been out of print, and so far as I know there is no recent book of the kind. Its somewhat elaborate character and the three styles of writing it develops, representing increasing degrees of brevity and difficulty, may perhaps have prevented the system from obtaining wide use.

Graham's system consists essentially in the first place in a relatively small number of " word-signs", and then in the free abbreviation of other words, either by the common method of writing only the first few letters of a word, or by the less used method of writing such characteristic letters as will suggest the word to the eye, especially by the omission of vowels. It will be a surprise to one who has not attempted it to see to what an extent vowels can be omitted without any loss of legibility.

In my own use of Graham's system I have not aimed at the utmost brevity, but have made perfect and easy legibility the first consideration. I have therefore generally avoided his occasional use of the same sign for two words ; as *i* for *in* and *it*, *w* for *was*, *we* and *with*, *l* for *will* and *all*. I have also made but little use of his method of writing prefixes and suffixes by signs written above the line, because it seems to me desirable to reduce the system to a form that can be written equally well by pen or by typewriter. Prefixes and suffixes can be abbreviated by omitting vowels or otherwise. Thus *con-* and *com-*, can be indicated by *cn*, *cm*, and often by the letter *c* ; *trans-* by *tr* ; *-ing* by *g* : *-tion* by *tn*, or *n* ; *-ive* by *v* ; *-ment* by *mt* ; *-less* by *ls* ; *-ness* by *ns* ; *-ize* by z ; *etc*. A hyphen can separate these signs from the rest of the word if necessary for clearness.

The lists and illustrations given below scarcely need explanation. In the first list I have deviated from Graham's " word-signs " in the main only by some omissions for simplicity's sake, a few additions, and the adoption of a different writing of several words beginning with *th*. Graham's signs are as follows : *that .. tt*, *the .. e*, *their .. thr*, *them .. th*, *there .. thr*, *these .. the*, *they .. the*, *this .. ths*, *those .. tho*, *thus .. ths*. It is

decidedly in the interest of clearness to carry further the method which he applies only to *the*. This first list should be learned outright. It will be found, however, that most of the signs are self-evident, and that none are purely arbitrary.

The second list contains examples of the abbreviation of other and longer words. There are here some especially shortened forms, chiefly from Graham, that must be learned like those of the first list; but in general the abbreviations are of a sort that can easily be applied to other words. It is sometimes equally well to use either of the two methods of abbreviation indicated above. The word *evident* can be written *evid*, or *evdt*; *nature*, *nat*, or *ntr*, *etc.* But usually one or other yields a shorter or a more characteristic form.

Some words can be suggested by their first and last letters. Graham gives some useful examples, such as *mt*, *qn*, *td*, *wd*. This method may be applied to *also*, *into*, *unto*, *only*, *until*; but I have not inserted these in the list because I have not tested them sufficiently.

After the lists, a few selections from recent books are given, which illustrate the application of the system to the vocabulary of the modern preacher and theologian. In these illustrations I have not abbreviated quite as much as I should do in writing for my own use, but have aimed to leave the passages in such form that they can be easily read by any one who has spent a little time over the lists. Even in this cautious application of Graham's system the number of letters is reduced in the first selection from 1853 to 1229, a shortening of just one-third. This style, in which many words are still written out in full, is entirely practicable for sermons and addresses and for correspondence. After becoming thoroughly familiar with this style, the omission of vowels and other abbreviations can be carried further, and the number of letters reduced to about one-half of those used in ordinary writing. On the other hand I would urge the use of the first list, and of a selection of words from the second, upon those who do not care to undertake even as much general abbreviating as the illustrations represent.

I. Common Word-Signs.

about.....ab
again.....ag
against.....agst
altogether.....altg
and.....&
another.....ao *or* aoth
any.....ny
anything.....nyng
are.....r
as.....z
away.....aw

be.....b
because.....bc
become } ..... bcm
became }
been.....bn
before.....bf
between.....btw
but.....bt

can.....c
Christ.....X
Christian.....Xn
church.....ch
come } ..... cm
came }
could.....cd

do.....d
done.....dn

each.....ea
either.....ei
even.....evn
ever.....ev
every.....evy
everything.....evyng

for.....f
from.....fr

give.....gv
God.....G

had.....hd
has } ..... h
have }
here.....hr
him.....hm
himself.....hmsf
however.....hwev
in.....i
is.....s
itself.....itsf

Jehovah.....Jh
Jesus.....J
just.....jst

know.....kn
knowledge.....knlg

make.....mk
may.....m
might.....mt
more.....mr
most.....mst
moreover.....mrov
much.....mch
must.....mst

neither.....nei
never.....nv
nevertheless.....nv-ls
no.....n
not.....nt *or* n
nor.....nr
nothing.....nng

of.....v
or.....o
other.....oth
ought.....ou
over.....ov

part.....pt
perhaps.....prh

question.....qn
quite.....qt

said.....sd
shall.....sh
should.....shd
some.....sm
something.....smng

that.....tt
the.....e
their.....eir
them.....em
there.....ere
therefore.....eref
these.....ese
they.....ey
thing.....ng
this.....th
thorough.....thoro
those.....ose
though.....tho
thought.....tht
through.....thr
throughout.....thrt
to.....t
to-day.....t-d

together.....tg
toward.....td
true, truth } .....tr

under.....u
up.....p
upon.....pn

very.....vy

was.....ws
were.....wr
what.....wt
whatever.....wtev
when.....wn
whence.....wnc
whenever.....wnev
where.....whr
whether.....wthr
which.....wh
while.....wle
who.....wo
whom.....wm
whose.....whs
will.....l
with.....w
within.....w-i
without.....w-o
would.....wd

yet.....yt
you.....y
your.....yr
yourself.....yrsf

II. Examples of Abbreviation

A

above ..... abv
absolute ..... abs
accomodate / accomodation ..... accom
according (ly) ..... acc(ly)
account ..... acct
acknowledge ..... acknlg
advantage ..... advg
after ..... aft
afterward ..... aftwd
already ..... alrdy
always ..... alws
among ..... amg
answer ..... ans
anxiety / anxious ..... anx
association ..... assoc

B.

begin ..... beg
belief ..... blf
believe ..... blv
beneath ..... bnth
better ..... btr
beyond ..... byd
bless(ed) ..... bls(d)
book ..... bk
brought ..... brt
building ..... bldg

C

certain ..... crtn
character ..... chrc
characteristic ..... chrcc
characterize ..... chrcz
command ..... cmnd
common ..... cmn
communion ..... cmnn
community ..... cmnty
compare ..... comp
condition ..... cond
connection ..... cnxn
conscience ..... cnscnc
conscious(ness) ..... cnscs(ns)
consequence ..... conseq
contain ..... cntn
contribution ..... cntrib
correspond ..... corres
critical ..... critcl
criticism ..... critm

D.

definite ..... def
deliver ..... dlvr
depend ..... dpnd
designate / designation ..... desig
determine ..... dtrmn
death ..... dth
develop(ment) ..... dvlp(mt)
differ ..... dif
difference ..... difce
different ..... dift
difficult(y) ..... dfc
divide ..... dvd
divine ..... dvn
doctrine ..... doct
double ..... dbl

E.

endeavor ..... endvr
especial(ly) ..... esp
establish ..... estab
evident ..... evid
example ..... xmpl
examination / examine ..... xam

except xc
exception ..... xc-n
experience ..... xper
extraordinary ..... xtrord
exclusive ..... xclsv

F.

faith ..... fth
follow ..... fllw
following ..... fllg
foreign ..... frgn
frequent(ly) ..... freq

C.

general(ly) ..... gen
good ..... gd
gospel ..... gspl
govern ..... gov
government ..... govt
great ..... grt

H.

half ..... hf
happen ..... hpn
heart ..... hrt
heathen ..... hthn
heaven ..... hvn
history ..... hist
historical ..... histcl
human(ity) ..... hmn(ty)
humble ..... hmbl
humility ..... hmlty

I.

immediate ..... immed
imperfect ..... imprf
impossible ..... impsbl
indefinite ..... indef
infinite ..... inf
inhabit(ant) ..... inhab
inseparable ..... insep
interest ..... int
introduction ..... intro
invisible ..... invsbl
irregular ..... irreg

J.

judge ..... jdg
judgment ..... jdgmt

K.

king ..... kg
kingdom ..... kgd

L.

language ..... lang
large ..... lrg
literal ..... ltrl
little ..... ltl

M.

measure ..... meas
miscellaneous ..... miscel
moment ..... mmt
motive ..... motv
move(ment) ..... mv(mt)

N.

nature, natural ..... nat
necessary, necessity ..... necy
negative ..... neg

O.

obedient ..... obdt
obedience ..... obdce
object(ive) ..... obj(v)
objection ..... objn
omission ..... om-n
opportunity ..... oppor
opposite, opposed ..... opp
opposition ..... opp-n
ordinary ..... ord
origin(al) ..... orig

P.

particular ..... ptclr
peculiar(ity) ..... pecul
people ..... ppl
popular ..... pplr
perfect ..... perf
philosophy ..... phil
physical ..... phys
political ..... polit
positive ..... postv
possession ..... possn
possible ..... psbl
power ..... pwr
preliminary ..... prelim
principle, principal ..... prin
probable ..... prob
proper ..... prpr

R.

rather ..... rthr
rational ..... ratl
ready ..... rdy
real(ity) ..... rl(ty)
reason ..... rsn
receive ..... rcv
reception ..... rcptn
recognize, recognition ..... recog
redeemer ..... rdmr
regular ..... reg
relation ..... rel-n
religion, religious ..... relig
remember ..... rmbr
represent ..... rep
representation ..... rep-n
reveal, revelation ..... rev
right ..... rt
righteous(ness) ..... rteous(ns)

S.

science ..... sci
scientific ..... sci-c
Scripture ..... Scr
separate, separation ..... sep
significance ..... signif
simple ..... smpl
sovereign(ty) ..... svrn(ty)
special(ty) ..... spec
specialization ..... spec-zn
spirit ..... sp
spiritual ..... sp-l
specific, specification ..... specif
subject ..... sbj
subjection ..... sbj-n
subjective ..... sbj-v
sympathy ..... symp
sympathize ..... sympz
system ..... sys
systematic ..... sys-c
subordinate, subordination ..... subord

T.

teach(er) ..... tch(r)
temporary ..... temp
theology, theological ..... theol

U.

understand ..... u-stnd
universe ..... unvs
universal ..... unvsl

V.

visible ..... vsbl
verse ..... vs
voluntary ..... volun

W.

worship ..... wor

WHY DO MEN PRAY?

In e grwth v e *sp-l* life, I shd say tt prayr s a nec cond, meang by prayr cmnn w G & aspir-n unto Hm. Wn it s sd tt chrc s e productn v nat forces, it s a statemt wh I blv t b perfly tr, bt, owing t e assoc-s v e word nat-l i e pplr mind s rthr liabl t b msleadg. It wd b less misleadg, tho nt i ny way cntrdictory, t say tt chrc s e productn v sp-l forces ; 'nat-l' s nt synon w 'material' — e sp-l s z nat z e material. Now, whr d e sp-l forces wh build p chrc reside, & whr d ey work, bt i e sp v man ? Sp-l acquirmts r md thr sp-l actvties, soul-fortune thr soul-life & mvmt. One v e finest v ese actvties, if indeed it s nt e sum v em all, s prayr. It s e soul's best endvr i e directn v e Highst ; it s actv cnscs cmnn w its ideal ; it s love eagr t love mr, purity perf-g itsf ; it s dsplsp on its knees acquirg mastery i Dvn ngs ; it s sp-l effort on its finest side ; &, mr than all, it s e cnscsns v G's cndescnsn t help man. E verbal prayr s, v course, only a pt v th, bt evn tt pt s nt w-o its value & signif. If y h an idea wh y want t work out i life, y l b all e mr prolific i it if y spend certn times alone i cmnn w it. If y love a person & wish yr life t b f tt person's gd, y l bcm mr fruitfl i ideas v service thr h-g quiet times t think v & t cmune w tt soul, &, aw fr all cntact w yr ord life, let yrsf feel t e full all e joys and pains v tt love. It s i such mmts y get suggstns wt t d f e obj v yr affectns ; thn cm e impulses t ose refinemts v service wh only e mst delicate love ev thinks v ; & thn, too, cm ose irresistbl reinforcmts v strength tt wd cnvrt yr vy weakns into herosm, & turn yr face t ny storm, f tt one's sake. Friends, it is so i our rel-ns t Hm, wm, h-g nt seen, we love.*

THE MORAL MEANING OF HOPE.

Wt I seek t impress pn y s, tt e thrill & assurnc w wh y feel ese hopes r vain unless at e sm tm ey bcm a cnscnc w-i y. D nt suppose it s by e new elasticity we feel i mind & body tt *hope saves us*. Hope saves us by rev-g ourselvs. Her lght leaps pn us w qns loudr thn ny voice, & mr full v awe thn we sh find evn e darkns v dth t b. R y rdy f me ? R y wrthy v me ? V course,

*From a sermon by Rev. T. Rhondda Williams, in *God's Open Doors*, London, A. & C. Black 1903. pp. 170-171.

a man m h hd mch previous dspln, & wn hs long-deferrd hope cms at last, he m rise & go t meet her w z honst a pride z a brdgrm. Bt I imagine tt ere r few v us wo d nt require t feel i e prsnc v evn e mst indulgnt & bst deservd v all our hopes a shame & anx ab ourslvs. Blv, brthrs, hwev bright b e ideals grantd t-d t yr minds, eir frst office s t sho y e sordidns v e real w-i yrslvs. Rejoice i e buoyancy & spontansns wh a shining hope bestows, bt rmbr tt Hope s gvn f sf-knlg z wl, & wle she draws out yr hrt t her pray her t search it. Launch frth pn ose shining paths v lght wh hvn casts across e untried ocean v life t e feet v evy hlthy youth ; bt gv dilignc tt ye m b found w-o spot & blamels i Hs sght — i Hs sght, f evy hope, hwer cmn, s e eye v G pn y.*

THE GOSPEL AND JESUS OF NAZARETH.

Out v insuffcnt frgmts we c indd make f ourslvs a meagr cncptn v e tchg v J. Bt w th we d nt yt kn hs relig, hs practcl monothm ; for th lies nt alone i hs tchg pn e pplc stage, bt also i hs manr & gestr at evy hour, at home & abroad, i wt he sd & dd nt say, i wt he dd cnscsly & uncnscsly, i e way he ate & drank, rejoicd & suffrd. Hs persn, whs cmpny ey cd enjoy i daily life, worked pn hs dspls evn mr pwrfly thn hs tchg. Tt ey held hm t b e Mh ds nt rest pn e fact tt he assurd em tt he ws such, bt pn e imprssn v hs persn. Ey apprhndd hm thr e Jwsh ideal. Hs dth at frst dscrdtd hm z Mh ; yt e imprsn v hs persn remaind & ws evn strnghnd thr martyrdm ; & only on tt acct dd he live ag also z Mh. E hvnly Mh now indd ovshadowd e earthly J, bt e inflnce v th J dd nt eref cease. He ws nt merely e Kg i hvn, bt also e frst mmbr v a new ordr v sps on earth. He livd on, nt merely i e dogma, bt also i e ethcs v hs cmnty ; & eir silnt walk i imitatn v hm hd prh evn mr recruitg pwr thn e prchg v e crucifd & risn one. Bf th one apprd t hm at Damascus, Paul hd alrdy recd i hs hrt, dbtls fr e impressn wh perscutd Xns md pn hm, tt goad agst wh he sought t kick i vain. W-o th aft-effect i e cmnty we also cd form n cncptn v e relig prsnlty v J. Yt it apprs alws i reflctn only, brokn thr e medium v Xn fth. It ws nt only ystrdy tt e histcl J ws raisd t a relig prin & displayd bf Xndm. Ere s indd now lrgr occasn t d th, t dstngsh hs prpose fr hs inflnce. Nv-ls we

*From *The Forgiveness of Sins and Other Sermons*, by George Adam Smith, D. D., LL. D. A. C. Armstrong & Son. 1905. pp. 125-126.

c nt cmprhnd hm w-o hs histcl inflnce, & if we sep hm fr it, we c hardly d jstce t hs signif. Wnc sprang e fth tt he s e relig ideal, xc out v Xndm? & e Xn ch h supplied a vy valbl cntrbutn evn t e ethcs *e. g.* v e Srmn on e Mt, wh s held t stand f e histcl J. W- o e gspl & w-o Paul ere wd h clung t J tt Judm t wh he held fast, altho he hd outgrown it. We c nt go back t hm evn if we wd. If men mk e histcl J a relig dogma, ey r finally cmplld, like e old ratnlsts, t strip off fr hm "e histclly cndtned." Thn ere s an end v e poetc glamour, & i place v e histc prprly cms ratnlty, v wh one c h vy dift notns. E hist J z e ground v relig s a vy dbtfl & unstsfctry cmpnsatn f tt wh s lost if one puts th i place v e gspl. W-o hs dth h wd nt h bcm histcl at all. E imprssn v hs career rests on e fact it ws nt cncldd, bt ws sudnly intruptd aft it hd scarcely begun.*

A CRITICISM OF WELLHAUSEN.

Hr at e close v e bk [e *Einleitung*] stands a sentnc wh I h read w earnst regret, bc I foresee hw it l b msused, prob on th side & on tt alike, i ordr t destroy e gain v such splndd work z hr lies bf us: "W-o h dth he wd nt h bcm histcl at all. E imprssn v hs career rests on e fact tt it ws nt cncludd, bt ws sudnly brokn off aft it hd scarcely begun." E objns tt l b md t th lie close at hand: z if such sudnly intrrptd careers wr so rare! or, d we thn owe e gspl t e murderers v J? Wt Wellhausen h wrtn s t me qt intellgbl. He wishes t protest agst a modrn mvmt wh h wrtn on its bannr: "Aw fr Paul" & "Back t J". T th mvnt he cries: E dth v J, e dogmtc elabor-n v wh by Paul so dspleases y, c nt b sep-d fr e gspl. Th dth v J s nt less important thn hs life, f only hs dth prprd e way f tt free-g v hs dspls fr Judm wh e livg J hd nt brot ab, & cd nt h wishd t brng ab. Nv-ls such a warng, i itsf vy usefl, h hardly found a hapy formul-n i e sentnc quotd. Wt J wd h bcm w-o hs dth it ds nt fall t e jdgmt v e histn t dtrmn, esp nt wn he professes t kn so ltl v e persn v J z Wellhausen ds. Mrov e sudn break md such a pwrfl imprssn only i e career v *J*. *Hs* dth, nt hs *dth*, c b called e natal hour v a new relig. So e decisv ng remains, nt hs lot, bt hs persn.†

*The last two pages of Wellhausen's *Einleitung in die drei ersten Evangelien*, Berlin, 1905.

†From a review of Wellhausen's *Das Evangelium Matthaei*, *Das Evangelium Lucae*, and *Einleitung in die drei ersten Evangelien*, by Jülicher, in *Theol. Literaturzeitung*. Nov. 11. 1905.

YALE AS A FACTOR IN FOREIGN MISSIONS.

THE appointment of Rev. Harlan P. Beach to the chair of the Theory and Practice of Missions is an event of the first importance to the Department of Divinity. Mr. Beach is well known throughout the English-speaking world as an expert and exponent of foreign missions. His work during the past ten years as Educational Secretary of the Student Volunteer Movement has, it is hardly too much to say, transformed the quality of the young men who are now devoting themselves to Protestant missions as a life career. Familiar with the most important of missionary fields, devoted and enthusiastic in his high calling and endowed with great personal magnetism, he has within this decade greatly affected the character of the missionary movement among American colleges. Mr. Beach was graduated with high honors from Yale in the class of 1878. After some years of teaching and preparation in the Seminary at Andover, he was sent by the American Board to North China. Here he remained for seven years and during that time did notable work as a teacher. Among his many activities he formed the first permanent association of the Y. M. C. A. in China, this being the second in Asia, the first on that continent having been organized in Ceylon by Dean F. K. Sanders. He is the author of some of the most widely used textbooks in mission study. Among these may be noted "A Cross in the Land of the Trident", "Knights of the Labarum", "Dawn on the Hills of Tang", "New Testament Studies in Missions", "India and Christian Opportunity" and "A Geography and Atlas of Protestant Missions" in two volumes, the last a most important and scientifically accurate work of reference invaluable to students of missions. Beside these he has edited and prepared more than twenty volumes for the use of the five thousand students in the Volunteer Movement throughout the country. It is not an exaggeration to say that nearly all of Yale's work for the furtherance of missions abroad during recent years has centered in this remarkable exponent of Yale inspiration and activity.

In a man of this calibre and training the whole University secures a significant accession to its intellectual strength. When

Professor Beach assumes his chair here next year, he may be expected, not so much to leave the work of inspiring young men in missionary zeal as to transfer the headquarters of that work from New York to New Haven. The new opportunities afforded him in this center of higher professional studies promise a larger scope for his very rare intellectual acquirements. He will be able to make practically useful our remarkably complete missionary library, the value and strength of which is now known to only a few outside of this department. He will as a practical laborer in mission fields represent both the working missionary and the theoretical professor, as well before public audiences as in the theological school. Furthermore, as a Sinologue and specialist of international reputation he is likely to make Yale in some respects a center of Missionary organization and study. We may look forward to the continuance in the future of his literary activities, perhaps in the form of a missionary journal as well as of textbooks that will direct the attention of the Christian world to Yale as the headquarters of higher missionary education. The Graduate School of the University will also be strengthened by courses which he may offer in the language and literature of China, which will add appreciably to the group of Asiatic subjects already scientifically treated at Yale.

Incidental to Professor Beach's work in this department will be his conduct of the Yale Foreign Missionary Society of which he is one of the founders and most valuable directors. As often as once in three years he will be expected to visit the New Yale in China at Changsha, the provincial capital of Hunan. The idea of a missionary society to be supported and manned wholly by the members of their own university was suggested four or five years ago by members of the Yale Band of the Student Volunteer Movement after a year of preaching throughout this country. Its main purpose was to concentrate some portion of the spiritual energy of a great university in a concrete effort to spread the Gospel abroad without encroaching upon fields already occupied by established missionary boards. To accomplish this it was determined to create a body of highly trained workers that should represent all denominations impartially and should confine its efforts principally to higher education. China was selected as being on the whole the most promising field for this en-

deavor. It happened most providentially that the populous and recently opened province of Hunan in the center of the Empire had as yet no missionary college when, in the summer of 1903, the Society was invited by representatives of ten different denominations there to establish an educational center in its capital. In this manner the Yale Mission promptly and opportunely found its location without conflict with agencies or interference with plans contemplated by others in China. Its non-sectarian basis has not only provided it with friends among other Christian organizations there but has already profoundly impressed the natives of that region who, while they desire a western education, are still suspicious of the denationalizing influences of strange creeds. Nowhere in all China is there a stronger desire for scientific instruction than in the province of Hunan. The literati of that section, notably the proudest and the most conservative of their kind in the Empire, being frightened at the recent revelations of their own military and political incapacity, are at last resolved to attempt their salvation by means of western culture. It is an opportunity, therefore, for both the head and heart of Christendom to work together for the benefit of mankind. As the only permanent hope for the regeneration of China is found in the education of the sons of her learned class (the only aristocracy which the country contains), Yale enters this new field with a realization of the congenial character of its requirements and a prospect of practical success.

The Society has already appointed and sent out four missionaries, the first of whom, Rev. Lawrence Thurston, died in 1904. The others, Dr. E. H. Hume, '97, Rev. Brownell Gage, '98 and Rev. Warren B. Seabury, 1900, are already in residence studying the Chinese language. Dr. Orville H. Schell, 1900 S. is now under appointment completing his hospital service in this country. Negotiations for a site for the college to be erected immediately are being carried on at Changsha. An important gift amounting to $25,000 in gold has come to the college indirectly from the Chinese government through the British authorities in China. It is the remainder of the indemnity given by the Chinese for the murder of two British missionaries in Hunan. A part of the money being refused by the society to which the missionaries belonged was offered by request of the Chinese govern-

ment to some institution of medicine or higher education in the provinces where the assault occurred. As no other body at work there could properly fulfill the conditions it was tendered to the Yale Society for the erection of its first hall. Money for the use of the first professor's house has already been contributed from the class of '48 in memory of Dr. Henry Blodget, one of Yale's most honored missionaries in the East.

Though intimately associated with the University, the Yale Foreign Missionary Association is in no sense officially a part of Yale. Membership in the Society is limited to graduates and undergraduates. A council of forty members, half of them elected and half a permanent body made up of members of the Faculty, determines its policy and secures advice and representation from the whole body of Alumni. An Executive Committee of eight manage its affairs in detail and appoint its missionaries for service. As the future of such an institution as they have in mind will depend greatly upon the character of its instructors, only graduates of superior ability and professionally educated can be accepted for the work. The salaries of these professors in China are contributed by groups of personal friends in their several classes, and it is not hard to anticipate enthusiastic support from such contributors who will keep constantly in touch with the work which their classmates are doing for themselves and for their Alma Mater. Funds for the general expenses and equipment of college are obtained by an active canvass among all the graduate body and among the students now in college. In the words of a *News* editorial, "As this is distinctly a University movement and not simply academic, support from every department is sought. We thoroughly believe that undergraduates will realize the numerous advantages involved both to China and to Yale and will respond liberally toward the success of the plan. From now on, Yale men everywhere will watch with interest the growth and development of this offshoot of Yale University". It should be added, perhaps, that far from regarding this enterprise as an encroachment upon any part of its own territory, the American Board is represented upon the Council of the Yale Mission and places at its disposal its agencies for purchasing supplies, forwarding funds and exerting, if necessary, its good offices for the support of its missionaries in cases of difficulties arising with the authorities or people in China.

TWO NOTABLE VOLUMES OF SERMONS.

PROFESSOR L. O. BRASTOW, D.D.

1. "The Forgiveness of Sins and Other Sermons by George Adam Smith, D. D., LL. D.

Years of experience as a Biblical teacher and a decade or more of pastoral life are behind these admirable sermons. One of the first things that arrests attention is the truthful manner in which the results of Biblical study have been wrought into them. Critical judgments are frank and straightforward, but there is genuine reverence for the Bible and our apprehensions of the worth of its moral and religious teachings is enlarged. The biographical discourses are of exceptional value. Ready insight and trained skill in the analytic handling of the material are manifest. Fresh aspects constantly open before us as we follow the preacher and we are left in possession of unexpected and helpful lessons. "The Song of the Well," felicitously suggestive of the honor that is due what men regard as the commonplace and inglorious realities of life, illustrates, in such skillful hands, the wealth of resource, for the preacher, of the Old Testament, as it is laid open to us by modern Biblical study. The evangelical quality so wholly free from cant and conventionality, is an element of interest and of strength. The dark part of human sin is not ignored or obscured, and the preacher's utterance with respect to it is fearless and faithful. The rational and ethical aspects of the atonement and their significance for the Christian life are worthily recognized.

One of the most attractive features of these sermons already intimated is the surprises of thought that are all the while turning up and that disclose the homiletic ingenuity of the preacher. "The Good Samaritan" is an excellent illustration of this homiletic ingenuity and of these homiletic surprises. In vivacity of thought, in clearness of exposition and suggestion and in a certain pungency of diction, it is one of the best sermons in the volume. The truth is worth just what it can do for us. A recognition of this fact is apparent and in this is disclosed the true

spirit of the preacher. A serious tone pervades the volume. The tragic character of human life is felt. "While ye have the Light" has caught the very tone of Jesus as He uttered the words. To drive the truth home to the heart and conscience and make it productive is the preacher's manifest and definite moral purpose. It is this quality that secures for the preachers of the Free Churches of Scotland, as of England, an exceptional impressiveness. The method of approach is along the pathway of experience and this secures for the preaching the note of reality. Discussion of the difficult subject of prayer follows the concrete, experimental rather than the abstract, theoretic method, and the whole subject is made to turn upon our Lord's example. In "The Moral Meaning of Hope," a sermon of exceptional value in its strength of moral impressiveness, we discover the preacher's interest in the social problems of modern life, a sphere in which the best Scottish preachers have the lead.

In outline the sermons are of great variety. In some the course traversed has definite boundary marks. In others they fail, but there is no failure of order, and the discussion can always be followed without perplexity. Each sermon has its own order, unfolding itself from within, and because without stereotyped method the more interesting. Directness and rapidity of approach to the subject is in general noteworthy. To get into close quarters with the subject and into quick touch with the hearer is the manifest purpose of the preacher. If the approach is slow and deliberate, it is because the subject demands it. The simplicity, the thoughtful, reflective, and the occasionally vivacious quality of the literary style, with a not infrequent idiomatic homeliness of diction, is an attraction. It is simple as the language of personal conference, a plain, colloquial style, but thoughtful as the style of a man who thinks his subject through. The ease and freedom as of discourse that says itself and is not dependent upon the force pump either from without or within, with not infrequent touches of rhetorical felicity, impress themselves at once upon the reader.

The Free Churches of Scotland, not less than those of England, are to be congratulated upon the gift of men who know how to make tributary their scholarly acquisitions and their literary culture to the interpretation and the advocacy of the great real-

ities of the Gospel of Redemption, and who are so earnestly devoted to the higher religious as well as moral interests of men.

2. "The Evangelistic Note, by W. J. Dawson, D. D.

Dr. Dawson belongs to the best type of modern English pastoral evangelists. "The Reproach of Christ and Other Sermons," has already disclosed his broad humanistic culture, his interest in modern critical and theological questions and illustrates the accomplishments of a thoughiful, suggestive preacher, who has aptitude for the higher forms of pastoral ministrations. But it has already suggested also the possibilities of such a preacher for the higher forms of evangelism. The volume before us, however, suggests this still more fully. It contains addresses given in connection with his "mission" at Plymouth Church, Brooklyn, N. Y., in 1904. The preliminary essay, which furnishes the title of the volume, is an admirable plea for pastoral evangelism and for the consecration of the theology of our day to the work of winning men to Christ. "The time has already come," he says, "for liberal theology to justify itself in the eyes of the people." It has certainly justified itself measurably in the preaching of Dr. Dawson. The story contained in this essay of his awakening to a new sense of its importance is exceedingly interesting and should be read by every minister and theological student. The discourses are properly called addresses, for they take the form of the address, and there is but one in the volume that takes the full sermon form. It is the one that was preached in Battell Chapel on the Sunday previous to the Brooklyn mission, and is an exceptionally interesting and helpful sermon, the like and the equal of which has not been heard there for many a day. The addresses, in which the announcement of the text follows the announcement of the subject, represent what may justly be called a fresh type of the evangelistic discourse. They are adapted to the exceptionally intelligent audience, and one may question whether they would successfully impress evangelistically the less intelligent. They are felicitous in their suggestive use of texts, the themes discussed are unusual for this type of preaching, but they are tuned to the evangelistic interest and one imagines with a fair measure of success. They are attractive in their graphic descriptions and in their illustrative material, which is

drawn largely from modern literature, and from the observations and experiences, to a considerable extent personal, of modern life. The movement of thought is exceedingly free and unconventional, as is permissible, without for the most part notes of division, but not without methodical arrangement and climax. The close of the address discloses the practical evangelistic purpose and the last thought is sent home with directness, vigor and impressiveness. The discussion has a basis of thoughtfulness and holds the interest of thoughtful minds, its tone is religious and its aim seriously ethical. But one recognizes a certain contrast between the quality of the discussion and the fervid appeal of the conclusion and questions whether the ground for appeal is always successfully laid. The preacher would bring men home to Christ as the source of life and inspiration and power, but he would set their feelings in the paths of righteousness.

In his evangelistic message the ethical note is strong. He is faithful in his condemnation of sin, denounces the bestiality of modern life and never spares the individual sinner. The note of hope is dominant as dealing with those in whose higher possibilities the preacher has full confidence. The motives urged are those that appeal to what is best in men. He would make men see and feel their sin by presenting Christ to them in the supreme attractiveness of his loving and holy character, and by showing them what is possible in him. The high possibilities of manhood are the supreme motive. The first address of the mission fitly directs attention to the power of the unselfish, world-embracing love, that was revealed in Christ, and which the church must share in its work for men, and has for its subject "The Social Significance of Love." The last address deals with the importance of the opportune moment of grace, and is entitled, "The Seasons of the Soul." They are arranged with reference to progressive impression. "The Unavoidable Christ" and "The Last Step" are exceedingly impressive discourses.

Dr. Dawson vindicates in these addresses his contention in the preliminary essay that modern evangelism must draw upon all the preacher's best intellectual resources and that it must win to its service the ablest preachers of the Church. In all the high qualities of suggestive and helpful thoughts, of vigorous and felicitous literary style, and of consecrated spirit and purpose, they speak persuasively to all that are responsive to the higher evangelism.

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The courtesy of a friend enables us to publish the portrait of Professor Day, which appears also in the memorial volume just issued.

Mr Heermance's article on "Churching the Country from the Town," which appeared in our last number, has been commented upon favorably by many of our readers. We should be glad to publish the results of other experiments in pastoral theology, whether conducted in city or country.

"Please find enclosed one dollar in payment for subscription for the YALE DIVINITY QUARTERLY for the year 1905-6. I prefer to make my subscription payment one dollar instead of fifty cents." Letters like the foregoing,—and we have received more than one of them—are very tangible and concrete examples of the Christmas spirit.

We have our first Jerusalem letter in this issue, from our former chief, Mr. George Driver. Professor Bacon will tell us, in our next number, what the American School is doing. Mrs. Bacon, son, and daughter, leave Rome, Jan. 12, to join Professor Bacon in Egypt, and after touring that country the party will go up to Jerusalem and settle down for the year's work.

We call the attention of our readers to the article on "A System of Abbreviations," by Professor Porter. Almost everyone who takes extensive notes probably has some abbreviations, more or less practical, but it is

doubtful whether many possess a system which is so complete and so easy to acquire. Professor Porter and some of his pupils use the system described, in their lecture work, and we know of its use in notes for the pulpit. Any additions or suggestions will gladly be given space in our pages.

This number of the QUARTERLY was planned as a Christmas issue, but the Printers' Strike willed otherwise, and we change the form of our greeting from a Merry Christmas to a Happy New Year to all our readers.

SEMINARY NOTES.

The fall work of the Divinity School has progressed in a steady, rather uneventful way. The only special feature has been the series of four lectures by Professor Samuel Satthianadthan, of the Presidency College, Madras, India. These have constituted the Nathaniel William Taylor lectures for the present year, and have been upon the subject: "The Religious Message of Hinduism as compared with the Christian Gospel." This general subject was taken up in the four lectures by consideration of the Vedas and the Bible, Brahmanism, Popular Hinduism and a comparison of Hinduism and Christianity. The presentation was very clear as well as scholarly, so that all who heard Professor Satthianadthan gained a definite first-hand understanding of the complex religion of India.

In the more distinctively student realm, we would note with satisfaction that in the annual tennis tournament with Hartford Seminary,—or at least so much of it as has been played, for the return games had to be postponed on account of inclement weather and have not yet been played,—our team was victorious in five of the six matches. The Yale team was composed of Messrs. Hinds (Captain), Ferris, Gordon, McKoom and Gregory. And we would further note that Mr. W. J. Hail, Director of Religious Work distinguished himself in the Intercollegiate Cross Country Meet at Travers Island on Nov. 24, by winning the individual championship. Although there were 42 entries Mr. Hail won easily in the almost record time of 32 min. 52 sec. for a six mile course. The week following, over the same course Mr. Hail was again first, with a little slower time.

MEMORIAL SERVICE FOR PROFESSOR DAY.—Members of the Divinity School and of other departments of the University assembled in the Marquand Chapel at 4.30, Sunday afternoon, to do honor to the memory of Professor George E. Day. The service was conducted by the Faculty of the Divinity School, Professor E. L. Curtis delivering the Memorial address, which we print in full. Drs. Timothy Dwight and George Fisher occupied seats in the chancel with the faculty. Professor Charles S. Thayer represented Hartford Theological Seminary, and Professor Irving F. Wood the Edwards Memorial Church, of Northampton, of which Dr. Day was formerly pastor.

OUR JERUSALEM COLONY.

Jerusalem, November 23, 1905.

After a fine voyage from New York to Naples, a three weeks' visit in Italy, mainly at Florence, Rome and Naples, and, from the latter port, a second delightful ocean journey during which there was opportunity to see something of Athens, Smyrna, Constantinople, and Samos, I made harbor in this land of feet and fezes on October twenty-third at Beyrout, Syria. Why "of feet"? You would readily enough approve the desciption after watching swarms of excited boatmen in the vigorous use of their understandings—these latter tough-skinned and having no protection nor needing none—to clamber over one another's backs and heads in an Oriental frenzy to reach the stairway and deck of your steamer: phrophecy of evil to come unless friends or an extra supply of wisdom keeps you from falling into the clutches of these water harpies. And as for the "fez"; it speaks for itself—volumes! Farther inland, and in the smaller villages, the fez gives way to the native costume; but you escape from the feet never.

Prosessor Bacon who was visiting friends at Sidon soon joined me, and my introduction to "Oriental Study and Research" came in the form of a six days camping trip to the Cedars of Lebanon. The entire journey was on horseback and through mountain scenery whose superb memories no lapse of time, however great, will serve to efface. Of the cedars—grand old patriarchs in their Alpine setting near the summits of the highest Lebanons, mute guardians of the secret of that golden age when similar monarchs of the forest clothed many a Syrian mountain-side with regal splendor—the space at hand prevents a detailed accouut. Suffice the assurance that they repaid "good measure running over" our visit of homage. As a fitting climax, I found opportunity on the return not only to examine the exceeding wonderful ruins at Baalbek where we gave up our horses but also to feel for two stirring days the throbbing life and Orientalism of the world's most ancient city, Damascus.

The story of the American School in Palestine from that time to the present—barring the few days since our arrival—may be summarized as a laboratory course in sacred geography in which the general features of the Holy Land from Beyrout to Jerusalem were surveyed during a rarely successful journey overland, by the mercies of fallible horse-flesh. But before leaving Beyrout it is due to truth and to patriotism to speak of the place which American educational work holds in Syria and, in consequence, throughout Palestine and Egypt as well. One needs to mention only the Syrian Protestant College at Beyrout drawing its hundreds of pupils even from the land of the Pharaohs, and the mission schools at Sidon, to affirm with confidence that the day of the American school has come for this long benighted land. And the natives, too, recognize and rejoice in the fact. The Ottoman government scowls; but the horse is out and no closing of the barn-doors can reenthrone ignorance in the place of Anglo-Saxon ideals.

The journey to Jerusalem occupied us ten days. Beginning from Sidon

we visited among others such places of highest interest as Tyre, Acre, Haifa, Mount Carmel, Megiddo, (Tell-Mutsarsellim), Samaria, Shechem, Beeroth, Bethel, Ai, Michmash, Gibeah of Saul and Anathoth. From Haifa, too, we went by rail to the Lake of Gennesaret which gave us of course views of the great plain of Esdraelon and of such sacred sites as Jezreel, Mount Tabor, Mount Gilboa, Nazareth, Nain, Shunem, Bethshean, Tiberias and Capernaum. With the exception of a terrific rainstorm while on Mount Carmel, we had perfect weather throughout. One feature of such travel in Palestine must not be forgotten. The distances are so small, the air so clear, and the land so bare of trees, that every considerable ridge or hill-top brings one in full survey of a raised map of whole regions. To compass from one mountain peak the Jordan valley and the Dead Sea to the East, and the sea coast and intervening land to the West, is not an unfair example of expansive views that constantly rejoice the eye. Palestine is thus more than ever its sole adequate and abundant illustration. Long life then to our American School for Palestinian Study. Its present "chief", and pupil Mr. Sverdrup who is teaching and carrying on his fellowship work at Gerard Academy, Sidon—have their sleeves rolled up for work; the environment is most conducive.

GEORGE HIBBERT DRIVER.

ALUMNI NOTES.

1888—H. H. Morse resigns Milford Church.—L. F. Buell accepts Woodford Church, Portland, Me.

1889—Wm. H. Klose resigns Fayette, Iowa.

1891—C. M. Clarke accepts Smith Center, Kansas.

1892—C. D. Milliken accepts Waimea, Hawaii.—C. F. Luther called to Little Compton, R. I.

1894—Wm. F. Ireland accepts Gasport, N. Y.

1895—A. R. Lutz accepts Bloomfield, Ct.—F. L. Frank accepts Plainville, Ct.

1897—H. L. Pyle called to Portville Church, Brooklyn, N. Y.

1896—C N. Thorpe, Oswego, N. Y. writes: "If you can send me a list of your present New York state subscribers, I'll be glad to write to the men not on your list and try to get them interested." We would like a man like Mr. Thorpe in every state.

1898—J. K. Moore accepts Orange, Mass., Central Church.

1899—Rev. Warren Morse accepts Brewer, Me.

1900—Chas. F. Fisher accepts First Church, Clinton, Iowa.—T. F. Abel called to Kirwin, Kansas.—J. B. Lyman accepts Pittsfield, N. H.

1901—A. B. Hyde, Danville, N. H.—H. H. Monniger, Washington, Pa. is writing a commentary on the S. S. lessons for 1906.

1902—F. R. Bruno accepts Pilgrim Church, Pueblo, Cal.

1903—E. E. Greene accepts Geneva, Ohio.

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1904—G. E. Porter accepts Glenwood, Minn.

1905—Wm. R. Hamlin accepts Second Church, Hyde Park, Vt.—A. E. Roraback, ordained Nov. 22, 1905, Assistant Pastor, Central Church, Providence, R. I.

1905—F. L. Van Lubken, Mapleton, Minn., writes that at the recent meeting of the Minnesota State Association, steps were taken to band together more closely the Yale men in the state. Mr. Hubbard '83 was appointed secretary.—M. T. Kalaidjan was ordained pastor at Denmark, N. Y.

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